

ence through suffering if never doubting or disobedient? This Bible statement is utterly beyond our comprehension unless interpreted by the above thought.

As the child learns to dread the fire through the suffering caused by disobedience to the laws of mother, so we learn obedience to God by the suffering caused by disobedience to the voice divine. Did Christ thus learn obedience to the voice of the Spirit? Who can dogmatize in his answer, and at the same time give a proper reason for such dogmatism?

But is it right, one may ask, to thus throw out a suggestion on such a serious subject, serious because of the traditional teaching of past ages? Our reply is, that he who walks in the Spirit is forever emancipated from the thralldom of tradition and superstition, and dreads not to ask any questions, yes, and examine into it without the awe and agitation of the superstitious.

Now, whilst we have no answer to these questions, founded on known facts nevertheless, we hesitate not to say that there is no compelling necessity upon us to answer in the negative. Even if Jesus arrived at perfect obedience to the Holy Ghost after many a failure, His character would not thereby be in the slightest degree marred, nor His example impaired. Even such a question as this must be looked on as a non-essential, and treated as such by all the spiritual in our examination thereof, else will we suffer ourselves to come under bondage to some other law than that of the Spirit.

The great fact of all facts in the life of Christ is that during the last three years thereof he walked uninterruptedly in the Spirit, i.e., He always during that time did the will of the Father, and hence could throw out the public challenge, which of you convicteth me of sin?

Granted this is true, then He is an example of the possibility of a man doing the will of God perfectly, by the year. From our standpoint it would but enhance

the value of this example if it was the outcome, in part at least, of legitimate suffering through previous failures. However, we press not this view of the subject, for obvious reasons, especially seeing it is speculation concerning the historically unknown and unknowable.

We are perfectly aware that even venturing thus far may give a shuddering feeling to some who fondly hoped that they were established in the walk in the Spirit, whilst in outsiders it will act as did the profanation of the Holy Land by the Saracens, on the crusaders of olden times—they will feel like rushing to the defence of their *sacred* things with sword and torch.

However we shelter *ourselves* under the free liberty our master gave to Thomas to handle with all needful familiarity and see for *ourselves* concerning all these matters, being assured that, like as with the prince of doubters of old, familiarity with Christ's life and person, in place of breeding contempt, ever prompts the exclamation, "My Lord and My God."

To us Christ, as a man, is all attractive, and His example is of inestimable value. We narrowly scan His life, in His obedient walk in the Spirit, as if looking upon our other self, our elder brother, and our admiration grows as we learn more and more of its perfect symmetry both as a whole and in its various details. But it would cease to have this charm to us if there entered into His conflict with doubt concerning the calls of God any other element than that with which we are familiar by actual experience. Hence as we learn that He was tempted in all respects exactly like *ourselves*, we not only love Him with the full power of our being, but also honor Him as the procuring cause of our ability to thus walk even as He walked. He lived and died for us. Through Him we have all the blessings of the New Covenant.